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THE LIBERATOR.

VOL. III.

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

NO. 26.

BOSTON, MASSACHUSETTS.]

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN, ALL MANKIND.

[SATURDAY, JUNE 29, 1833.]

THE LIBERATOR
IS PUBLISHED WEEKLY,
AT NO. 11, MERCHANTS' HALL.
WM. LLOYD GARRISON, EDITOR.

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of the year.
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from the frequent impositions of our enemies. Those,
therefore, who wish their letters to be taken out of the
Post Office by us, will be careful to pay their postage.
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to receive subscriptions for the Abolitionist. For every
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THE LIBERATOR.

[For the Liberator.]

ONESIMUS TO THE CRITICS.

I have received several intimations that the
Firebrand is of too high temperature. Before
Mr Garrison left Boston, he charged us—*Be
uncompromising*—and I am convinced that
this is all important. However, the criticism
which now meets me is of such deceitful and
yet imposing character, that it is requisite
to notice it.
Your attacks upon the Presbyterians and
the Methodists, said a friend, 'are thought
rather too hard; and it is doubted whether
they will not alienate some of the friends of
the abolition cause.' This objection contains
'the root of all evil.' I retorted—'Does the
Firebrand assert any thing that is not true
either in gospel doctrine or in the slavehold
ing practice?' 'To this inquiry the answer
is, No.' But they say, 'it is too fiery; it
lashes too close—be moderate,' &c. Moder-

ation in opposing theft of human creatures!
mildness in exposing men-stealers! frost and
smoothness in repelling kidnappers! Really,
this is too barefaced participation with 'sin
ners of the first rank,' patiently to be tolerated!

I censure not consistent Presbyterians and
Methodists, who sincerely believe their own
creed of faith, and enforce their own publish
ed discipline. But I maintain that a slave
holder cannot be a Presbyterian or a Metho
dist in common honesty; and my remarks ad
vert to the glaring impropriety of countenanc
ing men as Christians whom the Scriptures
class with 'sinners of the first rank.' If it be
asked, whence this time-serving spirit flows?
the true solution of the mystery is this; that
men prefer the increase of their sect to the
growth of vital godliness, the enforcement of the
divine law, and the honor of the Redeemer.

I presume that there are very few, if any of
our northern Christians, of any denomination,
who would tolerate, much less defend slavery,
unless through some confused notions of dan
ger from emancipation, expediency, or similar
absurdities;—and yet, in ecclesiastical disci
pline, the two churches particularly, whose
public avowed creeds indignantly denounce,
in the strongest language, all connexion with
slavery, as a participation in the very highest
species of crime, the Presbyterians and Metho
dists do practically declare, before all the
world, that slavery is compatible with Chris
tianity, and that a 'sinner of the first rank,
ever guilty of the highest kind of theft,' is an
exemplary member of that household of faith
of which Jesus the merciful friend of sinners,
is the head and master!

Now, I contend that this is a flagrant derel
iction of duty, and a wanton violation of the
Reformer's law, which prohibits us from all
connexion in the church with open, hardened
transgressors. Some persons who complain of
the Firebrand, are included in these remarks.
B. K. Junior informs us that the Methodists
will 'come up to the great work of emancipa
tion as soon as they have attained light.' But
what light do they want? They have the law
and the prophets; the gospels and the epistles;
and all the streams of rays emanating from
these scattered suns are concentrated in one
blazing focus in their own discipline, which pe
remptorily brands as a hypocrite, every slave
holder who belongs to the Methodist Church.

The same fact is true of the Presbyterians.
They want more illumination, they say; but
what additional splendor can Heaven send to
irradiate them? when in their own authentic
and solemnly ratified confession of faith, as
expounded in their renowned catechisms, they
solemnly enact, that 'STEALERS OF MEN ARE
ALL THOSE WHO BRING OFF SLAVES OR FREE
MEN, AND KEEP, SELL OR BUY THEM.' The
Liberator never said more than this, because
it is morally impossible to transcend it. In
one short sentence it includes all that the
whole host of firebrands, incendiaries and fa
natics ever promulgated. The question then
naturally arises—if the Presbyterian Church
thus authoritatively execrate slavery, how can
they admit 'stealers of men to preach, teach,
constitute Presbyteries, Synods and Assem
blies among them, and to belong to the com
munion of saints. 'Aye! there's the rub!'
The only answer to the inquiry is this—they
prefer their visible church, in its boasted am
plitude, to the consistency of their evangelical
character, and the purity of their Christian
faith and discipline.

Now starts up another topic for investiga
tion. Is it improper to attempt to separate
the gold from the dross and the wheat from
the chaff; or, to use their own style, sincere
Christians from 'stealers of men?' It is be
lieved not. But how is this grand object to
be effected? Only by enforcing the claims
of duty; not by the shifting pleas of human
judgment, but by the unerring dictates of
God's holy word. In answer to this, we are
told that we must let the tares remain, lest
we should pluck up the wheat at the same
time. But does not this perverse application
of the merciful Redeemer's parable truly de
stroy all Christian discipline, if it is to be illus
trated by its reference to slavery? The Lord's
parable adverted to those persons only whose
character is so vacillating that it is almost im
possible for the finite discernment of man to
decide upon them. From a variety of causes,
they develop a peculiar fickleness and imper
fection—to adopt the old Puritan's adage,
'they are too good for the world, and hardly

good enough for the church.' But this has
no connexion with a decided Caleb-like Chris
tian, or an open profligate, or a profane Esau,
or a daring man-stealer. Those persons,
therefore, who complain of the Firebrand,
prove that they are conscience-smitten, but
still actuated by the spirit of rebellion. They
are exactly delineated by a man named John—
who, sometime since, on a Monday morning,
was most bitterly reviling a preacher for a
sermon which he had delivered the day be
fore. One of his neighbors, Thomas, inter
rupted him, when a conversation to this effect
occurred between them.

Thomas. You are a silly fellow to be quar
relling at the sermon.

John. How? the preacher might as well
have named me.

Thomas. Pshaw! he did not know that
such a fellow as you were in the church.

John. How can that be, when I know that
every word of it was meant to expose me be
fore all the people?

Thomas. Did you take it to yourself?

John. To be sure, I did; how could I
help it?

Thomas laughed at his friend. What a fool
you must be! What the preacher said is
meant for every body, and if we take it, it was
meant for us. I never go to church, but I al
ways hear something that plagues me; but
then I am not such a fool as to tell of it. Ev
ery body knows that when a man complains
of a preacher's sermon, that he is guilty. Do
as I do, keep it to yourself, and not be so silly
as to talk about it.

But another critic, of a more imposing char
acter, has very recently appeared, the Editor
of that work for April, 1833, vol. 5. No. 2,
he discusses the subject of Colonization, and
among other lucubrations, are the following
passages, which I quote expressly to prove
my position, that the churches are afraid to
meet the question of slavery as the gospel en
joins. The subject of African Colonization is
discussed in an elaborate review of 24 pages;
but throughout the whole article I cannot find
a solitary censure of the moral and religious
character of slavery. There is an incidental
reference to the evils of the system, and a
classification of them, as 'moral, physical and
political evils,' twice cursorily is mentioned;
all the rest is mere subterfuge or eulogy of the
men-stealers. The following extracts will il
lustrate the character of the Repertory re
specting American kidnapping. In page 271,
he speaks of the Anti-Slavery Society thus:
'Instead of deeming it necessary to conciliate
the south, and produce union of sentiment and
effort, they raise the cry of exterminating war
fare!' That is flatly untrue. 'The slave
holder is not courted or won, but is kicked and
vilified!' And that is a direct misrepresenta
tion, unless the exhibition of truth is kicking
and vilifying. 'An attempt is made to exas
perate public sentiment against him, and then
deliver him over to its unmitigated venge
ance!' And that is not more correct; the
slave-driver and his doings are only described
as any other felon, and his crimes are exposed
'It may be alleged,' says the Repertory, page
271, 'that we use hard language in our de
scription of their disposition. Harsh language!
We envy not the man his feelings who can
read the following extract without overflowing
indignation. "It is a fact, that scarcely a
preacher of any name, or a professor of any
one of the more numerous sects of Christiani
ty can be found, who is not a slave driver and
human flesh merchant, south of the Potomac.
Remember the Richmond preaching kidnaper!"'
This is from an article in the Libera
tor of April 20. The article is appropriately
headed—"The Firebrand, No. I, by an Incen
diary Fanatic." The following proposition is
frequently seen in this paper, in staring capi
tals—"EVERY LIVING AMERICAN SLAVEHOLD
ER IS A KIDNAPPER."

I presume that the same editor directs the
Biblical Repertory as formerly; if so, his
'overflowing indignation' can easily be ac
counted for, from his birth place and family
connexions. He was born, I believe, among
'stealers of men'; and some of his relations
were, and I have not heard of their confessing
and forsaking their sin, as incurably hardened
slave drivers as any in all those parts. The
editor of the Repertory would have more com
pletely aided his cause, by disproving his sym
a and proposition, than in permitting his sym

thies for 'preaching kidnappers' to boil over
in 'overflowing indignation' towards men who
feel as much contempt for his 'harsh lan
guage,' as they do sorrow for his slaveholding
attachment, and his attempts to whitewash the
most heinous crimes and felony.

He thus proceeds; and well may the
churches be alarmed, when such abominations
are promulgated as emanating from Princeton
theologians and casuists.

But what can be done towards alleviating
the evils of slavery in Georgia, for instance,
provided every other State were free?—Why,
nothing at all, unless Georgia joined, for that
was the express compact on which she enter
ed into the Union, that no one should inter
fere with her regulations of slavery. If we
violate this compact, justice is outraged, and
the nation is ruined. Nothing can be done
without the consent and co-operation of the
slaveholding states. What is the method to be
taken in order to secure this? Shall we adopt
the spirit of conciliation? Mark you! concilia
tion with men-stealers! or shall we, with
the rankest indiscretion, cry out, 'no compro
mise with slavery?' I say, yes; indiscreet or
not—no compromise with slavery, 'the highest
kind of theft,' no, not for a moment.

'The New-England Society,' adds the Re
pertory, 'only tends to add iron to the bon
dage of the slave, by strengthening those prej
udices. It can do nothing. It has done no
thing. The colored man has been a slave
here, he has been ignorant and degraded; and
it will fix itself as a stigma upon him, and de
press his spirits, as long as human nature re
mains depraved, and prejudice finds any abode
in the heart of man.'

of the man-stealing hypocritical professors of
religion, by the Princeton theologians. They
oracularly declare, that 'justice would be ou
traged, and the nation ruined,' by enforcing
upon the slave drivers to desist from their fel
ony. If this be the equity and moral philoso
phy, and religious casuistry, which are taught
by the D. D.'s and S. T. P.'s of Princeton, all
we marvel at is, that men who hold these doc
trines, should have the impudence to talk
about honesty, religion, or Christianity at all—
and to our certain knowledge it is a gross cal
umny and deception, to call this unrighteous
ness 'Biblical.' Against this ungodliness we
shall ever contend most earnestly, and out of
their own mouths, we condemn them. The Ma
con Repertory openly vindicates slaveholding
by the Scriptures, notwithstanding his own
Methodist discipline declares it abandoned
wickedness, and the slave-driver himself a
reprobate. The Presbyterian creed says, that
all persons who keep, sell, or buy human be
ings, are 'stealers of men, sinners of the first
rank;' and yet their theological guides pro
nounce, that to make a Georgia Preaching
Presbyterian slave-peddler and slave-torturer
cease from stealing, would 'outrage justice.'
And to cap the climax, this atrocious corrup
tion which also extenuates 'human nature
depraved,' is gravely announced in an elabo
rate literary concoction, designed expressly
to promote the transportation of American cit
izens to the slave traders' African Botany Bay,
and to revile and condemn the advocates of
the rights of man, the liberty of conscience,
and of the authority of God.

There could not be a stronger proof of the
rotten corruption which exists in the Amer
ican churches upon the subject of man-steal
ing than these undisputed testimonies. The
friends of colonization and the advocates of
gradual emancipation, by the shipping off of
the American colored people write their own
condemnation in one fact. They always
evade the moral guilt and the irreligious char
acter of slavery. With them it is a mere
question of political expediency, commercial
advantage, personal safety, or some other al
together worldly, selfish or temporary object.
They contrive to obscure from sight its blood
guiltiness, its sleepless impurity, its ever-en
during barbarities, its continuous robbery, its
death dealing iniquities, its enmity to all com
fort, morals, and religion, and the cause of
God, which consigns the nefarious system
and its man-stealing practitioners to that re
tribution which says to the slave traffickers,
slave torturers, men stealers, kidnappers, and
slave murderers of every class, 'as thou hast
done, it shall be done unto thee; thy reward
shall return upon thine own head!' From that
dire sentence may they all be rescued by a

timely confession and forsaking of their sins,
'that they may find that mercy in Christ Je
sus, which they so resolutely determined nev
er to exemplify toward their colored fellow
citizens!

As it seems that the discussion of slavery,
in its ecclesiastical bearings, will probably en
kindle the wrath and brawling of slavites who
run 'greedily after the error of Balaam for re
ward;' I shall watch the 'vain jangling of
those teachers of the law, who understand
neither what they say nor whereof they af
firm;' 1 Timothy 4—11. The notice of my
critics will form an occasional episode, and
aid in keeping the firebrands alive, so that the
fire may not go out for want of wood; and ac
cording to present appearance, these 'compro
misers with slavery,' as the Biblical Repertory
acknowledges they are, will furnish ample
materials and wind to preserve the heat and
strengthen the combustion, till the last man
stealer is scorched out of the Christian church.
Amen! Lord Jesus, hasten the triumphant
shout, that the iron bondage is broken, and
that the ecclesiastical blacksmiths have aban
doned their iniquitous manufacture of fetters
and chains for American citizens and Chris
tians!

ONESIMUS.

[From the Essex (Haverhill) Gazette.]
(LOOK OUT!!)

MR. EDITOR:—There is a plan on foot to
draw the people of Essex North into the sup
port of the Colonization Society. It is partly
new, and designed to wear the appearance of
great benevolence. You know, sir, the peo
ple here are beginning to open their eyes to
the deceptions of Colonization, and to put their
veto upon the whole concern. One of the de
voted liberators, and send him to Libe
ria. Upon investigation, it was found, that
the expense was about 70 dollars, over and
above what the slaveholders presented to their
slaves. The people felt that their confidence
had been abused. Moreover few slaves were
carried, about 700 in all. The people were
discovering, also, that this Society was just
what the slaveholders wanted, to carry away
the mirrors that reflected the light of liberty.
But enough. Here is the plan: On the 4th
of July next, some of the students of Andover
Theol. Sem. are to make their visit, as usual,
to the surrounding churches, and upon the
pledge of Mr. Finley, agent of the American
Colonization Society, say, that for every 30
dollars, which the people will contribute, a
slave will be liberated in Kentucky and sent
to Liberia. It is thought that this, under pre
sent circumstances, is the only way the pur
ses of our keen yeomanry will be reached.
'Who,' say they, 'will not give something to
liberate a slave? Who will not give thirty
dollars?' Is it not pretty well contrived,
worthy of the agent of kidnappers? It ap
pears, at last, by this movement of the Co
lonization Societies' agent that the inhabit
ants of New-England cannot be excited to con
tribute to the Society unless management is
used, and they have a slave in their eye.
Nothing more is to be said of the 350 thousand
free blacks. No. They supported the Colo
nization Society because they supposed it was
aiming at Slavery. And now that they have
found out its object, Mr. Finley comes up here,
and presents the Students of Andover with a
plaster to blind their eyes. Mr. Finley says
that 'for every \$30 one slave shall be em
ancipated in Kentucky and sent to Liberia.' By
this they are to understand that the whole ex
pense will be met by \$30. The deception
will not work, although it comes \$10 dearer
than that of the Colonization Society. But,
sir, are we to do evil that good may come?
The principles of Colonization Societies are
most odious, most tyrannical. One principle
is, that no slave shall be emancipated unless
he will go to Africa. What an exercise of
tyranny is here! Slavery or Exile? Exile
where? In Liberia? Beneath the burning
sun! Where the blacks die by scores! Where
Mr. Caesar, the missionary sells rum! Where
females of abandoned character, children with
out parents, paupers, and many old and dis
abled men are sent to christianize the heathen!
Where hundreds and thousands of barrels of
rum are deposited in warehouses by American
traders, who have their agents employed in
distributing it, with all its death-dealing and
desolating effects throughout the surrounding
country! Where, in addition, you must calcu
late upon a loss of life from fifty to seventy
five per cent!! There is a principle, which
strikes at the root of the Bohon Upas. Let
us adopt it for our motto, and leave those bet
ter than ourselves with their 'expediency' and
'expediency and delicacy,' &c. &c. &c. Rec
ommending, however, to their careful perusal
and meditation, the four sermons of Rev. Beriah
Green, recently preached in the Chapel of the
Western Reserve College, and since present
ed to the public in a pamphlet form.

ONE OF THE PEOPLE.

COMMUNICATIONS.

[For the Liberator.]
UNCLE SIMON'S EASY CHAIR.
No. II.

'We want facts—facts—FACTS!' Prof. Green.
MR. EDITOR:—
From the extracts already quoted, and from many others, which might have been given, it appears evident that intoxicating liquors of every description—Rum and Whiskey especially, are sold, not 'in small quantities,' as Mr. Gurley affirms, but in quantities so large as to render their sale more lucrative than any other branch of business there, and 'indispensable' to the commercial prosperity of the Colony. So true is this, that no merchant could expect to export a cargo of merchandise to Liberia on temperance principles, without sustaining a pecuniary loss. The experiment, I am informed, has been satisfactorily tried in this city. 'Rum and Whiskey,' says the Liberia Herald, 'are essential articles in the coast trade, and therefore for the information of mercantile friends at home, (the U. S.) we continue to quote their prices.' From this, it appears that the price of no other articles was mentioned in the Price Current, because no other information was needed by 'friends at home.' Now it is not of the slightest consequence practically to know that the Managers of the Colonization Society, deeply regret this state of things and 'have exerted all their moral influence against it.' The facts are that their 'moral influence' has been without success, and there is not the least rational hope that they ever can succeed, for nothing can be plainer than that where there is a steady demand for any article, there will always be a supply. That such a demand exists is undeniable. Says Mr. Russwurm, 'Rum and Whiskey are essential,' says the Agent to A. Tappan, 'ardent spirits are indispensable,' says Mr. Gurley, 'the natives absolutely refuse to trade, unless they can obtain—ardent spirits.' With such a demand there will always be an abundant supply and were the Managers of the Colonization Society, to 'prohibit the introduction of the pernicious article,' 'the enactment of such a law,' says Mr. Gurley, 'would prove utterly ineffectual—as the article could be smuggled in at a hundred points along the coast.' Could they even enforce the prohibition, the consequence would be, that 'in the judgement of the most worthy Colonists,' (so says Mr. Gurley) 'the native traders would entirely abandon the Colony,' and 'the Colonists would sacrifice their entire trade with the natives, on which many rely mainly for their subsistence.' From these deniable facts, it is not to be concealed that the quantities are distributed to the natives by the 'most worthy' colonists, as well as others, that not only the prosperity, but the very existence, of the Colony depends on their sale, and that could they be entirely excluded, the Colony would be ruined, because, if we believe official testimony, all connexion between it and the natives would at once cease. What preposterous folly then, what madness must it not be to 'cherish the hope that the influence of Christian missionaries' and other 'means' will soon banish 'intemperance entirely from our African settlements.'
Does Mr. Gurley, the author of the above quotation, really suppose that the natives of Africa will 'soon' cease to use ardent spirits? No man, capable of writing an intelligible sentence can for a moment entertain such a supposition. Does he expect that with an annually increasing demand for such articles, the colonists will diminish the supply? Or does he suppose that, while a large portion of them, both ministers and people, are engaged in this 'essential' and 'indispensable' traffic, they will all become patterns of temperance and sobriety? Such remarks and statements as these are made with great pain, but the truth must be told. 'We want facts,' and not fiction, and the only questions, which every philanthropist should ask are what is the real situation of the Colony, its actual effect on the morals of the native tribes, and what in view of the truth on this momentous subject is my duty with regard to the Colonization Society? It appears to me that no intelligent, and on this subject, well informed, Christian can long hesitate. Though opposed almost from the first to the principles on which the Society was founded, I did hope that the Colony would benefit Africa and not inflict a lasting injury on both Continents. That hope I have long since abandoned and now believe that, constituted and situated as it is, it not only furnishes means to the slave traders for facilitating that diabolical trade, which has for so many years desolated Africa and covered her land with mourning, but is operating directly and powerfully to demoralize the natives and of thus making the Colony a curse hardly less disastrous to that ill fated region than the slave trade itself. How can it be otherwise? Example is omnipotent, and with her trumpet-tongued voice completely stifles the sweet and gentle tones, in which the gospel whispers peace. What ideas of the Christian religion will the heathen around, and in the Colony have, when they see its ministers professedly holding out to them the bread of life in one hand, on the Sabbath, and dealing out to them the waters of death, with the other, the remainder of the week? An epitome of such men's characters will probably be

something like this, 'He was an excellent preacher and sold abundance of most excellent rum.'

Such a Colony, in whose very existence the elements of corruption are incorporated, which of necessity must 'grow with its growth and strengthen with its strength,' presents a lamentable spectacle, but our regret and sorrow on account of the unremovable cause, 'will not suspend the effect or heal it.' The truth is, the Colonization Society is radically defective, and can have no tendency in its operations either to benefit Africa, or even to touch the disease in this country it professes ability to cure. If, however, as Mr. Finley publicly declared, the Colonization Society is 'the only hope for the slave,' then slavery must of course be perpetual, but we have no such belief. Causes are at work, which will not only dissipate into thin air the splendid visions of the Colonization Society, but effect the deliverance of the captive, who will stand 'redeemed, regenerated, disenthralled, by the irresistible genius of Universal Emancipation.'

LETTER FROM PROFESSOR WRIGHT.

Albany, June 19, 1833.

MY DEAR FRIEND,—Since parting with my kind and ever-to-be-remembered friends in Boston, a variety of scenes have occurred of much interest to our cause, but few of which can be comprehended in a hasty letter. At New Haven I attended at the formation of an Anti-Slavery Society, and on the following evening addressed an attentive audience in the North Meeting house. The blow was hard enough to call forth a spirited, and, I thought, rather ill-natured defence of New-England, in the matter of abetting slavery, from Noah Webster, Esq.—to which I rejoined. In New-York I endeavored to draw the agents of the Colonization Society into a discussion, but without success. My former opponent had too much 'urgent and neglected business to bring up.' He would meet me in Philadelphia, where he probably knew I could not be, from the nature of my engagements. Mr. Gurley also was ready to discuss, after the day I had fixed upon to leave the city. I lectured twice in Chatham Street Chapel, but to thin audiences. Our cause, nevertheless is gaining in New-York. An unexpected detention gave me the opportunity of being present at the great Colonization meeting in the Masonic Hall. It furnished decisive evidence that Colonization as a religious enterprise draws near its end. The true tendencies of the scheme, and its fatal adaptation to cherish the most malignant of vices, were exposed by the 'most worthy' supporters. It is not to be concealed that the Society feels a great pressure from a certain quarter. Every speech on this occasion was directed against a certain class of opposers and misguided fanatics.

Mr. Gurley introduced the exercises of the meeting by a most elaborate panegyric on his friend R. S. Finley, Esq. I suppose the defenders of a besieged fortress do not first reinforce their strongest points. He then brought up the character of Granville Sharpe, and claimed him as a colonizationist because he was the principal founder of Sierra Leone. This he intended for a home thrust at the Abolitionists; but he forgot to say any thing about the results of the Sierra Leone experiment, as well as to draw all that part of the comparison where the lines are not parallel! He said, 'we live under a government which limits legislation on this subject,' [slavery] 'and as a nation we have absolutely nothing to do with it!' [What can he think of the human flesh stalls within a furlong of his own office in the national domain?] He represented the deep sense of Christian obligation which CHRISTIAN SLAVEHOLDERS feel for those that have been entrusted to their care! [by the devil?] He manifested a most fraternal regard for slaveholders, who are 'indeed our brethren,' but said nothing of our brotherhood to the slaves. He spoke of the GENEROSITY of some who had liberated their slaves. But I can say no more except to exclaim with Cato, *it is long since we have lost the right names of things; it is because a return to HONESTY is called GENEROSITY* by northern men that 2,000,000 of men in this FREE country are now groaning in bondage without hope.

Dr. Spring astonished beyond measure; with a gravity, nay, solemnity, which would have turned the wildest mirth into reverent awe, he drew the portraits of Samuel J. Mills and Rev. Dr. Finley, and then rested the patriotism and benevolence of the Society's scheme upon the patriotism and benevolence of those two men;—not a shadow of other support did he bring. He was grieved at the 'suspicions' against the Society of some 'excellent men,' but none of these suspicions could move him, who was personally acquainted with Samuel J. Mills!!! He conceded that it is impossible for the Society to exert a Christian influence upon its Colony,—it lies beyond its Constitution!

In the midst of the regular exercises of the meeting a gentleman politician broke in with a speech which completely revealed the 'cloven foot.' He regarded Colonization as 'a matter of high political necessity.' The 'pious' were the mere pioneers—they were not to be expected to accomplish the work. Government must take it up, and would take it up. The Society had shown the way, and the great evil 'may be got rid of.' He rejoiced that new

we were not left to the necessity of exterminating, as the Spartans did the Helots, but we could remove the evil. He said this with an emphasis and gesture which plainly showed how he would remove—even without the salvo of 'their own free consent.' I mention this because this speech has been favorably misreported in the Journal of Commerce. No wonder that a colored gentleman cried out—'Why not first do us justice here?' Mr. Finley made some remarks which highly exasperated the people of color, and to the clapping and stamping of the whites, they responded by hissing. I am sorry that our colored friends should have imitated the meanness and vulgarity of the refined and elevated whites; but poor human nature cannot bear every thing. Two colored men from Liberia were introduced. One of them made a set speech. On the whole the meeting must have served to increase the 'suspicions' of those good men who have begun to inquire into 'exile' as a remedy for slavery. No sympathy with noble hearted Britons was expressed; indeed there was scarcely any allusion to the recent news.

Yours, most affectionately,

E. WRIGHT, JR.

EXTRACT OF A LETTER FROM A FRIEND.
NEW-HAVEN, June 17, 1833.

'Our Society was formed on the 4th of June. We have associated together under favorable circumstances, and with the firm determination of doing what lies in our power to advance the cause of Emancipation. The enterprise in which we are engaged is great, and we feel that great exertions are demanded in the present posture of affairs to excite and sustain that moral sentiment on which we depend for the accomplishment of our hopes. We have started on the broad principles of justice and right. We regard the system of slavery as founded in wickedness, and tears, and blood, and sustained by avarice and crime. We believe it ought immediately to be overthrown. We believe that what ought to be done, can be done; and our strongest exertions are pledged to secure the object of our desires and prayers. At this time, if ever, there is need of unity of feeling and action in reference to this momentous subject. It seems important that the friends of the slave should see eye to eye, should labor in an unbroken phalanx—unintimidated by calumny or threats, and undisturbed by minor differences of opinion. We regard it as eminently important that a stern uncompromising adherence to principle should characterize the band of brethren who are embarked in this holy cause. Let the truth, the whole truth be spoken, in the spirit of Christ, and in love. Let with the slave system be fully exposed, let the whole land resound with the fearful alarm note which should ring in the ears of the oppressor. We regard not the syren song of the opponents of slavery in the abstract; we fear not the bold denunciations of our open enemies. The doctrine of expediency as stated and urged by our opponents, and the chimerical fears and woful predictions of the results of Emancipation, are no motives with us to lower the standard of principle or to withhold the just rebuke of iniquity.

We have spread our broad banner to the world—its motto is Justice—our watchword is Immediate Emancipation. To these principles we intend to adhere, and with our associates, by spreading their influence far and wide, to bring about the 'consummation so devoutly to be wished,' when man shall no more oppress his fellow man, but when those sweets of liberty which we enjoy shall be tasted by every son and daughter of Adam. With confident reliance on the arm of Jehovah we hope to succeed. This is our trust, our only hope. To your Society, coadjutors in this holy work, we bid God speed.

To aid and encourage us in our exertions in this cause, we ask your sympathy, and for all that information and those considerations, which you may find agreeable to communicate from time to time.

With great respect,
Your fellow laborer,

[For the Liberator.]

MR. EDITOR.—Why so much contention with ministers of the gospel and editors of religious newspapers? Why do men of Christian principles, living on a free soil with yourself, differ with you on the subject of holding men to involuntary and perpetual servitude? You all agree that it was a crime of the darkest shade to take William Morgan against his will, from his family and deprive him of his usefulness. And you agree that every person who aided or assisted in that transaction is equally stained with guilt. The abductors of Morgan, no doubt at the time, supposed that they had a right to treat him according to their law. And there are no doubt many who now suppose that, in those States where slave laws are enforced, the master has a right to buy and sell,—and hold in perpetual servitude, a slave that he has bought. But does not every constitutional lawyer, as well as the south, as at the north, know that every act of legislation by a state, which violates the personal liberty of a citizen, is void? The customs of a people, it is true, ought to be respected. And it is hard to overcome long indulged and inveterate habits. But we ask those Christian gentlemen at the North, who seem to regard the sins of their southern

brethren with a tenderness wholly unaccountable, to be more cool and temperate. Gentlemen, pause for a moment and reflect we beg of you. Would you knowingly abet, aid and assist, in committing crimes? Is not the whole system of slavery criminal? And are you not, in your way, doing all in your power to brace it up and make it perpetual? Why, Gentlemen, the company you keep and the speech you use, betray you to be partakers with those who traffic in human calamity.

Will not men, imbued with the principles of gospel benevolence, open their eyes to see the wickedness and criminality of continuing the slave system in this land of equal rights? They offend against the improvement of the times—for it is almost in all places admitted to be unlawful. They offend against the construction of international law—for civilized nations consider it piracy. They offend and make void the constitution; for that instrument measures to every man his inalienable rights. They offend against their own souls—for they deny the use of the bible and all moral instruction. Two millions of men, women, and children are crying continually to their brethren for help. The cry of two million voices against their oppressors goes up to heaven daily, and calls long and loud for retribution. They call also upon churches—upon ministers and people—upon brethren and sisters of the same family,—and there is none to answer. No prayers are offered in their behalf. All is still—except the riveting of their chains closer and stronger. And if one of their own miserable accents, stammering under oppression and ignorance, is heard in its own behalf, the emissary of colonization is at hand to buy him off to Liberia.

Sir, the times are auspicious to support you in the cause you have undertaken. It is not strange that you should meet with opposition. Consider that you entered the field as it were single-handed against a mighty and powerful adversary. Consider what has been done by great and good men in the cause of abolition before you commenced,—and ere you pledged your young and eventful life in its service. Consider how long it has taken in Great Britain to arouse her sleeping energies of moral strength to bring that kingdom to a stand against the lusts of the flesh and the pride of life—the cruel and heartless demands of avarice—and the still more powerful and irresistible foe to the oppressed,—the tyrant's plea expediency and necessity?

Since you began to call up public attention to that scourge of human happiness that broods over our southern borders, and, with all their superior natural advantages, is shadowing the national glory of that section; the great and good men there begin to have confidence to come up against the monster, and to tempt him in his den. It is said that the late Mr. Randolph manumitted his 300 slaves before his death. He has been a statesman of high rank at the south. Would he, with his sensitive predilections on this subject, on leaving the world, have spread before his countrymen an example of national disgrace and ruin? It cannot be believed. What he did—abandon his ideal \$90,000 of property—and on the score of interest merely—if all the south would follow his example, a shower of blessings would descend calling up in that heaven-favored region, under the influence of moral power, an energetic enterprise of more value, as a counterpoise to the north, than all her fancied schemes of selfishness—bondage and slavery—anti-tariff and nullification to boot.

A SUBSCRIBER.

[For the Liberator.]

Troy, N. Y. June 18, 1833.

MR. EDITOR:—On the 12th of February last the colored females of this place held a meeting which resulted in the formation of the 'African Female Benevolent Society.' There are, at present, 62 members and the number continues to increase. The following are the officers of the Society: Mrs. P. Tacy, President; Mrs. H. B. Rich, Vice-President; Mrs. H. P. Dungy, Secretary; Mrs. M. Williams, Treasurer; Mrs. S. Williams, Mrs. N. Tacy, Mrs. S. Miller, Mrs. P. Knox, Mrs. M. Schuyler, Directors.

DIALOGUE.

The following dialogue, says the N. E. Galaxy, occurred on the morning of the first discussion between Messrs. Wright and Finley, at Park-street meeting house:

'A very respectable and well dressed colored man had taken a station in a distant corner of the gallery. A colonizationist came up to him, and the following dialogue ensued.

Colonization. You must not remain here. Color. Where shall I go?

Colonization. Up there. [Pointing to a large martin box, commonly called nigger seats, the Liberia of every church.]

Color. Where is Mr. Simpson's pew; he invited me to take a seat in it, whenever I should come here.

Colonization. Mr. Simpson has no pew. Color. Doesn't he come here to meeting.

Colonization. Yes. Color. Well; has he no pew to sit in?

Colonization. Yes; but he hires it. Color. Well, Sir, will you be so good as to show it to me.

Colonization. No, you can't go there, but you may go into the other gallery. [Pointing to the opposite side.]

The seat to which this colored man, whose character would dignify nine out of ten whites in this city, was so arbitrarily driven, was similar to that which he had first taken.

HON. WILLIAM JAY.

By the letter which we publish below from the New-York Emancipator, it will be seen that this highly distinguished gentleman, the worthy son of the illustrious JOHN JAY, has avowed himself a decided ABOLITIONIST. A host of worthies are rallying in defence of our good cause. When such men as Judge Mellen of Maine, Judge JAY of New-York, and Messrs. STORRS, WRIGHT and GREEN of Ohio, are standing boldly out in defence of the plan of Emancipation, let us take courage and persevere to the end. The taunting appellation of 'fanatics' and 'madmen' has no longer power to injure us. Truth is beginning to prevail over ancient Falsehood and Prejudice: the moral sense of the community has been touched: the Christian world is rousing from its slumbers; and a severe and searching light is pouring into the secret places of iniquity.

Bedford, Westchester Co. May 1, 1833.

SIR:—The duty and policy of immediate emancipation, although clear to us, are not so to multitudes of good people who adhere to very, and sincerely wish its removal. They take it for granted, no matter why, or wherefore, that if the slaves were now liberated, they would instantly cut the throats, and fire the dwellings of their benefactors. Hence, these good people look upon the advocates of emancipation, as a set of dangerous fanatics, who are jeopardizing the peace of the Southern States, and riveting the fetters of the slaves by the very attempt to break them. In their opinion, the slaves are not yet fit for freedom, and therefore it is necessary to wait patiently till they are. Now, unless these patient waiters can be brought over to our side, emancipation is hopeless; for, first—they form an immense majority of all among us, who are hostile to slavery; and, secondly—they are as conscientious in their opinions as we are in ours, and unless converted, will oppose and defeat all our efforts. But how are they to be converted? Only by the exhibition of TRUTH. Many a bad cause, but I suppose no good one, has triumphed through the agency of falsehood. The moral, social, and political evils of slavery are but imperfectly known and considered. These should be portrayed in strong but true colors, and it would not be difficult to prove, that however inconvenient and dangerous emancipation may be, the continuance of slavery must be infinitely more so. On this head, statements of the future number of slaves, of their increasing intelligence and strength, and of the probable influence of abolition in the West Indies and Brazil, combined with the change of opinion on this subject throughout the world, would be useful.

An inquiry into the history of emancipation in South America and elsewhere, would tend to show the safety with which it may be accomplished.

Constitutional restrictions, independent of other considerations, forbid all other than gradual interference with slavery in the Southern States. But, we have as good and perfect a right to exhort slaveholders to liberate their slaves, as we have to exhort them to practice any virtue, or avoid any vice. Nay, we have not only the right, but, under certain circumstances, it may be our duty to give such advice; and while we confine ourselves within the boundaries of right and duty, we may and ought to disregard the threats and denunciations by which we may be assailed.

The question of slavery in the District of Columbia, is totally distinct, as far as we are concerned, from that of slavery in the Southern States. As a member of Congress, I should think myself no more authorized to legislate for the slaves of Virginia, than for the serfs of Russia. But Congress have full authority to abolish slavery in the District, and I think it their duty to do so. The public need information respecting the abominations committed at Washington, with the sanction of their representatives—abominations which will excite whenever those representatives please. If this subject is fully and ably pressed upon the attention of our electors, they may perhaps be induced to require pledges from candidates for Congress for their vote for the removal of this foul stain from our National Government.

For success in this great cause, we must look to the blessing of God; and to obtain that blessing, we must use only such means as He approves. Of course, every exaggeration, every deviation from truth—all gratuitous and uncharitable crimination, should be scrupulously avoided. Without resorting to tactics, we may have facts in abundance, which will make the ears of all who hear them to tingle. The Emancipator will, I trust, be edited with such adherence to accuracy, and in a spirit of Christian candor, as to give no cause of regret to its friends, nor for reproach to its enemies, and I hope its facts and arguments will be such as to disprove the charge that the advocates of emancipation are weak and ignorant fanatics.

As to the Colonization Society, it is neither a wicked conspiracy on the one hand, nor a panacea for slavery on the other. Many wise and good men belong to it, and believe in its efficacy. The Society may do good in Africa; and it will rescue many free negroes from oppression, by removing them from the Slave States. As to the voluntary manumissions which it prompts or facilitates, I much doubt whether they will sensibly lessen the number of slaves; nor is it clear to me that the extension of slavery would be hastened by the immediate removal to Africa of one half of the slaves in the country; as the value of the remaining half would thus be greatly enhanced, and their owners would of course be less disposed to part with them than they are now.

Your obedient servant,

WILLIAM JAY.

To Mr. DENISON.

The Philadelphia Chronicle of Monday evening says: 'A rumor very extensively circulated that Joel Clough has died in prison. This rumor is rather strengthened by the great exhaustion and debility observable in his appearance since his sentence.'

RELIGIOUS INSTRUCTION OF THE SLAVES.

We copy the following from the last number of the Lowell Observer. It is a conclusive answer to the delusive idea now entertained by many that the slaves of the South are to be benefited by religious instruction on the part of the masters, or the advocates of Slavery or Exile.

A task-master talking of religion!—a robber of the bodies of men seeking the salvation of their souls! The very idea is absurd. Away with the pollutions and all the inconceivable cruelties of slavery, first, and then talk of instruction. The system admits of no amelioration. When the tree itself is corrupt in heart and branches, full of uncleanness and domination, shall we seek to engrain upon it the holy purity of Religion? No—strike at the root at once—remove the evil thing from among us, and then rear upon the soil which is left, the healthful plants of righteousness. Such is our duty: it is pointed out by the finger of Eternal Truth—and if we neglect it yet a little longer, it may be that with terrible things in his righteousness God will answer us in this matter.

What kind of religious instruction is intended? Is the slave to be taught to read the Bible? Oh—no. A man-stealer must acquaint him with such portions of its doctrines as are not explicitly inimical to slavery. The whole truth will not be told—it will be kept back like the price of Annanias: for to do otherwise, would be to promulgate the 'incendiary' doctrines of Abolition.

We rejoice at every opening prospect which promises good to the Slave. In some of our Southern States, the public feeling is awaking to the subject of the religious instruction of the Slaves! When we were at the South some years ago, a Sabbath School for colored children could not be conducted by a white person in Charleston, S. C. unless he could prevail upon as many white people to attend as there were colored persons in the School. The law on this subject amounted to a total prohibition of such schools, as it was next to impossible to secure the attendance of a competent number of whites. We never saw oppression like that where witnessed. Say what we will of the kindness of Slaveholders, their tender mercies are cruel. And what good will religious instruction do the slaves? We bless God that in some instances it has done good, but we do not expect much from it. What a slaveholder, religiously instruct his slaves! What can he say? He may tell the poor victim of his love of money, to 'love the Lord his God with all his heart.' But the slave, if he has any knowledge of God's revealed will, will reply, 'you no love him yourself, massa, 'cause you no keep his command to let the oppressed go free!' The master may tell his slave to 'love his neighbor as himself,' but the poor slave knows that his teacher does no such thing. He replies, 'Why you no love me as yourself? Am I not your neighbor? Did not one God make you and me, of one blood? If you love me as yourself why not be willing yourself to take my place, and be deprived of all the sweets of liberty? Do you to others as you would have others do you, the slave holder may say to his slave, and the latter may reply, 'When you were oppressed by England, you rose up and rebelled and declared yourself free. Did you do to others then as you would have others do to you? Then you will acquiesce in our attempts to deliver ourselves from the oppression which you laid upon us?' Thus every attempt of the slaveholder to instruct his slave in religious principles will be likely to fail till religion is practically exhibited by the master in the presence of his slaves.

Rely upon it, little good will result from efforts to make the slaves pious while they remain slaves—while those who hold them in bondage are, by this iniquity, opposing every right principle and disregarding almost every law of God. Still we rejoice in the little good which may be effected in this way. But Oh, our Country! we weep for the woes that are coming upon thee! We see—we feel—that slavery is approaching its termination; and we fear that its final tragedy will be one of blood, not because it is necessary, but because, as a nation we refuse to be just.

If ever there was a time when our nation might extricate itself from its perils and become a happy because a righteous people, this is the time. The world is now prepared for the universal emancipation of the slaves. There is a waiting for the enactment. There is a movement of breathless suspense. If we seize upon the present moment and resolve to be just, all will be well; guilty as we are, the blood of Jesus Christ will wash away our guilt. But if we neglect the present moment—the present favorable opportunity—the crisis will soon be over and the death of our nation's prosperity will hasten to its consummation.

Let it be impressed on every mind that the collected energies of the nation must now be put into exercise to eradicate this great evil, or our doom, which has long been written against us, will hasten to its accomplishment. Christians! sleep not now! The volcano is working beneath you. The fires, so long pent up, will soon disgorge from their deep recesses the burning lava, and we shall be a ruined people. The 4th of July is coming! Let there be a simultaneous and mighty effort to wake up ere then a mighty nation whose head is now reclining in the lap of Delilah! Let us arouse it ere it is shorn of its strength and remains a weak and ignominious monument of its shameful security and wantonness!

'ALL MEN ARE BORN FREE AND EQUAL!'

From the Genius of Temperance.

'TWEEDE-DUM AND 'TWEEDE-DEE.' The Journal of Commerce, in giving the remarks of Mr. Davis, one of the Liberian colonists, says—'We here subjoin a sketch of Mr. Washington Davis, a (colored) citizen of Liberia.' Mr. Davis' remarks adds the Journal were received with 'loud applause, accompanied with hisses from the blacks.' Mr. Davis, we suppose, must be almost white, after making a speech in favor of Colonization!

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From the Emancipator.
PROFESSOR WRIGHT IN NEW-YORK.

We were prevented from noticing in our last visit of this gentleman to New York as we had intended. He has delivered two lectures here, in Chatham street Chapel—both of them important and interesting in all their bearings—but it is to be regretted that they were thinly attended in consequence of the arrival of President Jackson.

The first lecture exhibited some of the fallacies of the Colonization scheme in a forcible light. A sensible effect was produced on the audience. The best of results must follow.

When the Professor had concluded, Mr. R. S. Finley, agent of the Colonization Society, requested permission to make a few statements. The request was granted. He began in that sarcastic, sneering way, which has caused so much regret among his real friends, and produced as much feeling, in some places, favorable to our cause—but did not, during his whole remarks, fairly meet one single argument advanced by the Professor. He proceeded to crimination—and asserted, that after a close search, he could not find one opponent of the Colonization Society—one advocate of immediate emancipation, in all the schools for colored children in the city! Almost instantly this false statement was contradicted on the spot. Not less than ten or twelve persons rose in different parts of the house to put down the slander—each asserting that he was a teacher of colored children, and in favor of immediate emancipation! It was truly ludicrous to observe the contortions of Mr. Finley's countenance and frame during this scene.

He proceeded to affirm that the Colonization Society was friendly to the education of colored people in this country—when, unable to endure it longer, Judge JAY, of Westchester, a distinguished emancipationist, rose, and asked the agent why the select men of Canterbury had appealed directly to the Colonization Society to prevent the progress of a school for colored persons in Connecticut, and why the advocates of the Society were so silent in relation to the barbarous act of the legislature of that state—if the institution was such a patron of learning among free people of color? These questions—which seemed not a little to disconcert Mr. F. were answered by the assertion that Messrs. Bacon, * of New Haven, and Gallaudet† of Hartford, were in favor of the Canterbury school! After a few more desultory remarks, Mr. F. sat down; when Professor Wright rose and informed the audience that he had invited his opponent to a public debate, but the day before, and that the gentleman declined for alleged want of time! He would not then assert the real cause of the refusal. He regretted the agent could find nothing better than sarcasm, and bare assertion, with which to meet his arguments. But it was not a novel case, in the history of Anti-Slavery and Colonization discussions.

The second lecture was rather more numerously attended than the former one. The Professor was more animated than we have ever seen him before—and exceedingly powerful in his illustrations.—We regret that our want of space will prevent us from giving several points of his argument entire.—We wish all the opponents of immediate emancipation in the land could have been there. They would at least have seen how a good man may make his honest convictions known, in relation to a great subject of national reform, without being justly charged with fanaticism, or incendiary designs.

On the morning of Tuesday the Professor left for the West. He returns to his collegiate duties, after having visited us during the vacation, for the benefit of the health of his lady, with many blessings on his head; and with the confident belief in many pious hearts, that his labors have not been in vain in the Lord.

* Hitherto a warm friend of the Colonization Society; but one who recently avowed his belief that the slaves might with safety and advantage be liberated here, and retained on the soil.

† Known to be in favor of emancipation.

‡ But we will guess at it here. Was it not because of the need of funds in the Society—the expectation of a public meeting—and the reasonable fear that the discussion would take away ten dollars where it added one?

BOSTON.

SATURDAY, JUNE 29, 1833.

J. N. DANFORTH'S ARGUMENTS!

We were unable last week, on account of circumstances beyond our control, to notice an article which appeared in the Boston Recorder of the 12th inst. over the signature of 'J. N. D.' Our readers may perhaps require of us an apology for introducing so often to their notice Mr. D. Our reason for doing so is, that he is kept in countenance as an agent of the American Colonization Society, and permitted to promulge his stale nonsense through the columns of the leading religious journals.

The article which we propose to notice is entitled, 'Twelve reasons why all the people of New-England should engage heart and hand in supporting the Colonization Society; with notices of some popular objections.' From this pompous title we should naturally expect an ingenious defence of the Colonization Society, did we not know that the writer was too ignorant and stupid to make such a defence. Let us look at some of his 'reasons'!

1. 'The work is a national not a sectional one.' 'It was formed in the city of Washington' and 'holds its annual meetings in the capitol of the nation!' 'Four of its earliest and most distinguished friends, B. Washington, Harper, Clay and Mercer, solemnly expressed their belief and expectation soon after the Society was formed, that its influence on emancipation would be highly favorable.' How conclusive! Who can resist a 'reason' so powerful and cogent? It was formed in Washington! where, there are only 3000 slaves, and where the traffic in bones and sinews is not more common than the trade in cattle in New-England!! It holds its annual meetings in the capitol! and wonderful to tell, four of the most distinguished American kidnappers 'solemnly expressed their belief' that its influence on emancipation would be highly favorable!!!! Probably 'B. Washington' entertained such a belief, when he sold 60 of his slaves to be driven off by inland pirates! That Harper, Clay, and Mercer entertain such a belief, is perfectly manifest from the fact, that they continue to hold slaves!!

2. There is no sentiment more prevalent in New-England, than that it is desirable the south should take the lead in the abolition of slavery. Desirous that distillers and drunkards should take the lead in promoting temperance, thieves in promoting honesty, and kidnappers in abolishing slavery! Either this is the very climax of absurdity, or Mr. Danforth is a man of acute mind! 'The Colonization Society' did not set out with demanding immediate, unconditional emancipation; 'therefore' all the people of New-England should lend it their support! It did not ask that slaveholders should immediately repent of their felonious ungodliness, and 'do justly and love mercy'; 'therefore' all the people of New-England should patronize it! The force of this argument will undoubtedly be fully appreciated by all the 'dough-faces' who oppose slavery 'in the abstract,' and support it in the United States.

3. The Colonization Society, instead of smothering up the subject of slavery, has invited and urged 'discussion'! We will dismiss this 'reason' by mentioning a single fact. At the formation of an auxiliary Colonization Society at Northampton, less than a year ago, a resolution was passed which, we are informed, was drawn up by this same J. N. D. It was in the following words, as nearly as we can recollect: 'Resolved, That inasmuch as our southern brethren feel most heavily the evils of slavery, and are the best qualified to prescribe the means of its removal, therefore all attempts to excite the public mind on the subject at the north, are unwise, injudicious, and calculated to perpetuate the evil which they are designed to remove.' This is the way that the Colonization Society invites discussion!

4. The creation of a new republic of colored men on the coast of Africa, rising, as it were, out of the ruins of their race in this country, free, elevated and independent, constitutes a more substantial argument and motive for their universal emancipation, than volumes of wild declamation against slavery, and of fierce denunciation of slaveholders, unaccompanied by any practical movement for the benefit of slaves or masters. In Liberia the laws are made for the colored men; (not by them!) in this country, against them. The value of this argument may be estimated by the declaration of the Society, that the free colored people are 'A NUISANCE, from which it were a blessing to Society to be rid;' and the assertion of Gov. Mechlin, that the emigrants who went out to Liberia in a recent expedition, were, with few exceptions, 'THE LOWEST AND MOST ABANDONED OF THEIR CLASS.' The 1400 barrels of rum, annually sold in the colony, will also give additional weight to the argument.

The fifth reason contains a statement of the benefits which would result from a separation of the free people of color and the slaves. It would make the slaves more quiet! and thus, by rendering slavery more secure and profitable, this acute philosopher would have us believe that it tends to promote emancipation! The slanderer insinuates that the abolitionists call upon the slaves to 'burst their shackles,' whereas he knows that they have done no such thing.

We will go no further. The whole article is of a piece with what we have quoted, and is too disgusting to require a refutation. And this is a specimen of the miserable trash which is promulgated through the columns of the Boston Recorder on the subject of Colonization, to blind and deceive a credulous public!

FUNDS OF THE NEW-ENGLAND ANTI-SLAVERY SOCIETY.

An anonymous pamphlet, entitled *Remarks on African Colonization and the Abolition of Slavery*, published at Windsor, in Vermont, gives as one reason for not supporting the New-England Anti-Slavery Society, that the Society 'does not give an account of its funds or the manner of expending them.' The charge has since been repeated in various quarters. It merits an answer.

If this charge is intended to insinuate that the funds of the Society are applied in a way which the officers of the Society are desirous of keeping concealed, we reply, it is entirely false and unfounded.

It is true, however, that the annual report of the Society contains no account of its funds. The subject of publishing such an account was discussed at a meeting of the Board of Managers. Some of the members were in favor of publishing it. Others thought it not worth while on account of the small amount of the funds, and also, we believe, from not having then received the accounts of agents, which it was thought desirable to publish with it. No vote was taken on the subject. But the account was omitted in the published report. The omission to publish was undoubtedly an error, but one of no very great importance, and with which the Society is not chargeable, nor even the Board of Managers.

It is also true that no account has been published of the receipts of one of the agents. This is not his fault. He prepared a long time since such an account from his books, and it was handed to one of the officers of the Society for publication. This account was unfortunately mislaid, and the publication thereby delayed. When a new copy of it is received, it will undoubtedly be published.

The Treasurer of the Society several months ago determined to publish from time to time accounts of all sums received by him. He has since published a report comprising the receipts for several months; and will, without doubt, continue the publication hereafter. Even before that time the most important receipts of money had been announced in the Liberator or the Abolitionist. At the end of the year an account of all receipts and expenditures will appear, as is customary in all benevolent societies.

RELIGIOUS INTELLIGENCER.

A correspondent of this paper makes one or two assertions, which seem worthy of notice. He says—

'The settlement of a civilized, christian people on the shores of Africa, is destined to do what all efforts have hitherto failed to do, that is, christianize and civilize a whole quarter of the globe. It appears to be the most effectual and perhaps the only effectual means of putting a stop to the slave trade.'

Aye, 'the settlement of a civilized and christian people!' But what kind of a people does the American Colonization Society propose to send to Africa? Let the African Repository answer. 'Of all the descriptions of our population and of either portion of the African race, the free people of color are, by far, as a class, the most corrupt, depraved and abandoned'—'in one part of the country, DULL AS A BRUTISH BEAST; in another, THE WILD STIRRER UP OF SEDITION AND INSURRECTION'!! Fine missionaries, truly!

Again, the writer says: 'The attempts to rouse the northern states to interfere with the southern, in emancipation, are extremely impolitic and dangerous. As certainly as the northern states interfere, so certainly will that interference dissolve the Union.'

The north, then, is to be silent on the subject of slavery, for fear of dissolving the Union! It is a disgrace for christians to avow such a doctrine. What! refrain from exposing wickedness from a fear that the south will be offended! We execrate the sentiment! Such 'dough-faces,' had they lived in the time of the apostles, would have branded them as disturbers and fanatics. 'Thou shalt speak my words to them, whether they will hear or forbear,' saith the Lord. But no, say

the smooth prophets, you will divide the Union; therefore let the south go on in her work of oppression un molested. This is the doctrine of the devil, and should never be found in the mouth of a christian. What have we to do with the Union? Our duty is to preach the truth, and leave both the pillars of the Union and of the universe to the care of God. Besides, the Union cannot be permanent, unless slavery is abolished. We wish the gradualists had half the regard for the declaration of independence and the commands of God, which they appear to have for the Union!

MISREPRESENTATION.

We have been intending, for several weeks past, to administer a word of reproof to the editors of the Western Recorder, and the Observer and Telegraph, for their unwarranted and inexcusable perversion of our language in relation to the proposition of the Rev. Chester Wright; but a press of more important matters has deferred it until now. The Western Recorder says that the Liberator has lifted its 'monitory voice' to warn the colored youth to beware of Mr. Wright. We have done no such thing. We have simply said, what is true, that the colored people cannot feel that confidence in an advocate of colonization, which they feel in abolitionists. If the simple mention of this fact was casting 'obloquy' upon Mr. Wright, then we confess the remarks of the Recorder were just. Otherwise, they were uncalled for and injurious.

The Observer and Telegraph has also preferred against us the same charge. We deny it unequivocally, and call upon the editor to correct it.

BEAUTIFUL ILLUSTRATION.

Professor Wright, in the discussion with Mr. Finley, defended the proposition, that the Colonization Society tends to increase the prejudice against the people of color. Among other pertinent remarks, he said, that whatever gratifies prejudice tends to increase it. He illustrated this sentiment as follows:

A father has two sons, James and John. James, for some reason, has conceived a dislike to his brother, and does not like to be in his company. They are seated together upon the father's knees. James says, 'Pa, I wish you would send John away; I don't like to have him here.' The father says to John, 'You had better go away, James don't want you here, and you will be happier somewhere else.' John replies, 'Have I not a right to one knee? I wish to stay here.' But the father bids him to go away into the garden. Does he not thereby increase the prejudice of James by gratifying it; when he should have endeavored to allay it by reproof and exhortation?

KEENE, N. H.

The present editor of the Liberator had the pleasure of addressing an audience in this place last Sabbath evening, on the subject of slavery. His address was listened to with deep attention, and he believes that many were convinced of the truth of abolition principles, and of the feasibility of the plan of the Anti-Slavery Societies. There has existed in this place, heretofore, a strong prejudice against abolitionists.

A FACT.

¶ The Boston Recorder says, 'It is a fact, that the territory for the colony (in Africa) was purchased by fair treaty.' Will not the editor also tell his readers that it is a fact, that the territory was paid for, to a great extent, in RUM?

VERMONT CHRONICLE.

Our article on the character of duellists seems to have had its intended effect. It is a good thing, sometimes, to answer dogmatists 'according to their folly.'

The editors of the Chronicle are right in saying that their remarks on 'egotism turned sour' made a 'deep impression' upon us. But the impression was not of the kind they insinuate. They impressed more deeply upon our mind the conviction which we have long felt, and which is entertained by not a few, that the writer of them is accustomed to think more highly of himself than he ought to think. 'Those who live in glass houses should not throw stones.'

The Chronicle thinks that 'bitter pills are sometimes the best that can be given.' We have thought so a good while, and we are glad to find the editors of the Chronicle candid enough to attest the fact from their own experience. We shall remember that, whenever we are called upon to prescribe for them.

Vermont Watchman and State Gazette vs. The Liberator.—The Watchman and Gazette of the 10th inst. publishes an article headed 'Character of George Washington' (taken from the Vermont Chronicle,) which it falsely charges to the Liberator, and which it takes pains to assure its readers is endorsed by the New-England Anti-Slavery Society.

The writer of this, is a member of the New-England Anti-Slavery Society and a constant reader of the Liberator, as well as of the Watchman and Gazette; and he can assure the editor of the latter, that if he has no better way of supporting the Colonization Society, than by crediting articles to the former which were never in it, that he may show his indignation against such sentiments,—he had better wait for 'more light.'—Genius of Temperance.

¶ Who would have credited the assertion that fanaticism could so near assimilate man to a demon, as to prompt him to give utterance to the following almost blasphemous slander on the 'Father of his country'! 'The Liberator a professedly benevolent and religious paper published at Boston, Mass., pronounces Gen. Washington a HYPOCRITE, THIEF, KIDNAPPER, and GUILTY OF PERJURY,' and adds that 'HE IS NOW IN HELL.'

We copy the above from the Ohio Atlas of the 15th inst. merely for the purpose of putting the matter right, and assuring the editor of that respectable paper, that no such language was ever uttered in this section of the country, or would be tolerated for a moment by New-Englanders. The truth of the case is, as explained by the editor of the Liberator, that a correspondent of that paper made use of some of the foregoing terms in relation to Slaveholders; the editors of the Vermont Chronicle represented him as applying them to WASHINGTON; and thus perverted, are now travelling the continent, and gulling the gullible.—Dedham Patriot.

RIOT AND OUTRAGE. Some days since several gentlemen from Kentucky arrived in our city in pursuit of runaway slaves. They found and seized a man and his wife. The man had resided here some time, and was a mason by trade. His conduct had been so much in favor as to have enlisted a considerable interest in his behalf. Amongst those of his own color a great degree of sympathy had been manifested; and on Sunday night a woman prevailed on the jailer to let her in. The consequences were that the female slave passed out in the dress of her visitor without detection. Yesterday, the man whose name is Blackburn, was about being removed from the jail, when a large assemblage of blacks collected and rescued him from the Sheriff.—Detroit Journal and Advocate.

Letters were received yesterday as late as the 6th ult. from on board the U. S. frigate United States, then at Genoa. All were well on board. This must be acceptable news to the friends of the hundreds on board that noble ship.—N. Y. Gaz.

Debate on Colonization.—The Journal of Commerce has at length published what is called the 'discussion' on the principles of colonization and emancipation, which took place on the 9th of May between Mr. Finley and Mr. Jocelyn. As the speeches have been revised by the speakers, they have probably cut off such parts as they thought calculated to do less good than harm to the cause which they respectively advocated. We cannot otherwise account for the great difference in the length of the gentlemen's remarks, as published, seeing both occupied about the same time—especially as we well recollect some things which are omitted.

We regret exceedingly that the speeches were not permitted to meet the eye as they were thrown upon the ear.—Gen. of Tem.

A standard bearer has fallen!—We lament the sudden exit of our excellent editorial contemporary, Rev. T. T. SKILLMAN, editor of the 'Western Luminary,' and also of the 'Temperance Herald of the Valley of the Mississippi,' (Lexington, Kentucky.) In the temperance cause brother Skillman has been an efficient helper. The loss of such a 'luminary' will cast a gloom over the prospects of the great valley. His weekly and monthly sheets have long been welcome visitors to us. We heard his voice, but a few days since, in the Temperance Convention at Philadelphia. But he has ceased from his labors and his works do follow him. 'Whatsoever thy hand findeth to do, do it with thy might.'—Gen. of Tem.

The Cholera, in some parts of Louisiana, on the Mississippi, is raging to a frightful extent. One man has lost 83 out of 200 slaves. The New Orleans Bulletin of the 10th inst. states, that the interments on the 8th were 74, and on the 9th less.

One of the rigid quarantine regulations adopted at Quebec, provides that the concealment on board of vessels, or giving false answers on that head, shall be felony, punishable with death, without benefit of clergy.

DISCOURSE ON SLAVERY.

A discourse on Slavery will be delivered at Boylston Hall, Thursday morning next, (July 4th,) at 9 o'clock A. M. by Rev. AMOS A. PHELPS, Pastor of Pine-street Church. At the close of the services, a collection will be taken in aid of the funds of the New-England Anti-Slavery Society.

List of Letters received at the office of the Liberator, since our last paper was issued.

Wm. B. Bowler, Port au Prince; James Bird, Philadelphia, Pa.; Henry E. Benson, Providence, R. I.; Rev. C. Phelps, West Townsend, Vt.; Samuel Samuels, Greenport, N. Y.; J. G. Williams, Sadsbury, Pa.

MARRIED.—In Philadelphia, on the 20th inst., by the Rev. Peter Gardiner, Mr. Wm. Banton to Miss Ann Maria Harris, all of Philadelphia.

DIED.—In Philadelphia, on the 27th of April, after a short and severe illness, Ann W. Bird, consort of James Bird, aged 42. In this city, on Thursday, 20th inst., Mrs. Flora Gardner, aged 40.

ANDERSON'S EFFICACIOUS REMEDY FOR CORNS.

A FAIR TRIAL IS THE ONLY TRUE PROOF. THIS infallible remedy is offered to the public as a Sovereign Cure. It has proved of the greatest efficacy in the removal of those turbulent pests which are called Corns. To those who may be troubled with them, a fair trial of this article is only necessary to convince the most incredulous of its power to effect a speedy cure. Being perfectly free from irritation, it may be applied where the corns have produced a violent inflammation. The Proprietor of this highly valuable remedy, does not mean to say that it has made thousands of cures in this and other countries; but suffice it to say it has cured many of the most violent natures.

The above Remedy can be had by applying at the shop of Mr. H. Thacker, No. 3, Spring Lane—at the shop of Mr. J. Robinson, No. 42, Brattle Street, and the house of the Proprietor, at Mr. J. W. Lewis, Centre Street, second door from the corner of Southack-street. Price, 25 cents per box.

BENJAMIN S. ANDERSON.
Boston, June 29th, 1833. 2m.

JAMES BIRD, BOOT & SHOE MAKER,

RESPECTFULLY informs his friends and the public that he has removed, in part, his shop, from No. 67, Dock-street, to No. 252, S. Seventh-street, a few doors below Lombard-street, where he trusts by strict attention, to merit a continuance of their patronage.

BOOTS and SHOES, in the most fashionable style, of the best materials and workmanship, made to order at the shortest notice. Also—Repairing of all kinds done on the most reasonable terms.

Philadelphia, June 29, 1833.

IMPORTANT AND PROFITABLE. THE most approved and extensively practised system of writing

SHORT HAND.

Almost the only plan used in the United States, and may be considered the Standard of American Stenography. Taught in 12 lessons, by W. CARLTON HEWES, No. 237, Washington Street.

Those interested in this useful science are requested to call. Terms moderate.

WANTED. TWO first rate Journeymen Tailors.—Apply to WILLIAM SAUNDERS. Hartford, June 18, 1833.

RESPECTABLE PERSONS OF COLOR, (none else) can be accommodated with board at the house of

PETER GARDINER, No. 19, Powell Street, between Pine and Spruce and 5th and 6th Streets, Philadelphia. Philadelphia, May 21, 1833.

LITERARY.

THE LOVE OF FAME.

BY MRS. FORTON.

Go, dear one, go! my grief shall sleep
Till thou, the cause, art far away;
Since I might make thee pause and weep,
But have no power to make thee stay.
Go! win the fame, whose visions bright
Have tempted that young heart to roam,
And learn how ill its meteor light
Can match the sunshine of thy home.

Ah! then, when all is won, which now
Bright in the distance tempts the soul;
When triumph crowns thy laureled brow
And hails the foremost at the goal—
Then shall the secret pang be known,
While shouts the applauding echoes fill,
To turn thee from them with a groan,
And feel thy heart is empty still.

Then midst the restless strive to keep
What restless striving hath obtained,
Wild doubts across thy soul shall sweep,
And tell how little thou hast gained!
The sleepless nights—the heavy days—
The carelessness of all to come—
Disgust and weariness of praise?
Are these—oh! are they worth thy home?

Oh! shalt thou turn and inly sigh
For simple joys despised before:
The quiet peace of years gone by,
The hope, the happiness of yore,
Oh! shalt thou pine for words whose breath
Scarce stirred the summer tides of youth;
And yearn to barter glory's wreath
For one heart's long forgotten truth!

Unsatisfied thy soul shall rove,
And warm with fancy's fickle glow;
Now soar ambitiously above—
Now passion-fettered, sink below.
And thou shalt waste thy life in sighs,
Unfit to serve or to command,
With hopes that wither as they rise,
Like verdure on the desert sand!

[From the Saturday Evening Post.]
THE FUNERAL OF SHELLEY.

The poet Shelley, you are aware, was drowned in Italy, and buried at night by the sea shore; Byron was present; but before burial they reduced the body to ashes on account of decomposition.

'Peace to his ashes! they sleep by the wave.'

To the funeral pile they bore
The breathless child of song,
Made beside the sounding shore,
That billows swept along.
At the solemn hour of night
They journeyed with the dead,
And the torch unearthly light
On the sad procession shed.
Dark and starless was the sky,
And the murmur of the surge,
Blended with seamen's cry,
Seemed a melancholy dirge
For him they brought to sleep
In a cold and sandy grave,
Where the blue wave of the deep
Might his form forever lave.

On boughs of mountain pine
The sleeping bard they laid,
Did the spectral moonbeams shine
Through the forest's dim arcade?
No! the torch they have applied
To the poet's funeral bed,
And far off from the tide,
It doth a radiance shed.

Oh! his requiem will be sung,
When the singing sea gales blow,
And where rests his harp unstrung
Will water lily grow.
Far from the noise and strife
Of this world his ashes sleep,
For his spirit was in life
Not unlike the chainless deep.

SABBATH MORN.

Day of God! I hail thy dawning!
Best and loveliest of the seven!
Music ushers in thy morning—
Nature's song, attuned to Heaven!
Sound your matin chorals sweeter,
Woodland chorister of mirth!
Solemn notes, and grave, and meter
For the Sabbath morning's birth!

Angels, who have watched our slumbers,
Ere you spread the morning's wing,
Breathe a lay of heavenly numbers!
Aid the notes that mortals sing!
Breezes, wave your pinions lighter!
Streams, in softer murmurs roll!
Sun, the sky of morn glads brighter!
Wake to life, my weary soul!

Soul, arise! the beauty peerless
Of thy Saviour's glory see!
Let thy trembling cease, and fearless
View the bliss in store for thee!
Come, prepare the gift of gladness!
Join the whole creation's praise!
Leave the mourning tune of sadness!
Joy's pure song, with nature raise!

Hasten to the throne of Heaven,
With the willing breath of prayer!
Prayer and praise, at morn or even,
Ever are accepted there!
Turn thee to the holy station,
Where the messengers of God
Tell the world of His salvation—
Bought and sealed with Jesus' blood!

Soul, when thou to death art bending—
When this withering frame shall die,
Thou, with angel guards ascending,
To the gates of bliss shalt fly!
Seraph spirits wait thy meeting!
Harps, attuned with angel skill!
Sabbath glories never fleeting,
Joys, the day-unending, fill!

THE EVENING CLOUD.

A cloud lay cradled near the setting sun,
A gleam of crimson tinged its braided snow.
Long had I watched the glory moving on,
On the still radiance of the lake below.
Tranquil, it spirit seemed, and floated slow;
E'en in its very motion there was rest;
While every breath of eve, that chanced to blow,
Wafted the traveller to the beauteous west.

Emblem, methought, of the departed soul!
To whose white robe the dream of bliss is given;
And by the breath of mercy made to roll
Right onward to the golden gates of heaven;
Where to the eye of faith its peaceful lies,
And tells to man his glorious destinies.

MISCELLANEOUS.

CONSTITUTION

Of the New-York 'Phoenix Society.'

This Society shall be known by the name of the 'Phoenix Society' of the city of New-York, the object of which shall be to promote the improvement of the colored people in morals, literature, and the mechanic arts.

ARTICLE I. This Society shall consist of all persons who contribute to its funds quarterly, any sum of money they may think proper.

ART. II. The officers shall consist of a President, two Vice Presidents, a Corresponding Secretary and a Recording Secretary, and a Treasurer, who shall constitute a part of the Board of Directors.

ART. III. There shall be a Board of Directors, not to exceed sixty in number, who shall meet monthly—sixteen of whom shall be a quorum to do the ordinary business.

ART. IV. The officers and directors shall be chosen annually, at the annual meeting of the Society; they shall have power to fill vacancies in their Board.

ART. V. At the formation of the Society, there shall be thirty directors chosen, who shall have power to add to the number not exceeding sixty in all.

ART. VI. The Board of Directors shall appoint from their own number an Executive Committee of seven, including the President, Secretary, and Treasurer, who shall transact the business of the Society, in the recesses of the Board, and shall meet weekly, and shall report to the Board at its monthly meeting by reading their minutes.

ART. VII. The Board shall appoint an Agent to be devoted to the objects of the Society, who shall attend the meetings of the Board and of the Executive Committee, and report weekly in writing to the Executive Committee.

ART. VIII. The funds raised after the necessary expenses of the Society are paid, shall be applied to the establishment and sustaining of a Manual Labor School; and for this object an effort shall be immediately made to raise at least ten thousand dollars.

ART. IX. This Constitution may be altered or amended at an annual meeting of the Society, by a majority of the members present at such meeting.

This Society will aim to accomplish the following objects:—

To visit every family in the ward, and make a register of every colored person in it—their name, sex, age, occupation, if they read, write and cypher—to induce them, old and young, and of both sexes, to become members of this Society, and make quarterly payments according to their ability—to get the children out to infant, Sabbath, and week schools, and induce the adults also to attend school and church on the Sabbath—to ascertain those persons who are able to subscribe for a newspaper that advocates the cause of immediate abolition of slavery and the elevation of the colored population to equal rights with the whites—to encourage the females to form Dorcas Societies, to help to clothe poor children of color, if they will attend school—the clothes to be loaned, and to be taken away from them if they neglect their schools, and to impress on the parents the importance of having the children punctual and regular in their attendance at school—to establish circulating libraries, formed in each ward, for the use of people of color, on very moderate pay—to establish mental feasts, and also lyceums for speaking and for lectures on the sciences—and to form moral societies—to seek out young men of talents and good moral character, that they may be assisted to obtain a liberal education—to report to the Board all mechanics who are skillful and capable of conducting their trades—to procure places at trades, and with respectable farmers, for lads of good moral character—giving a preference to those who have learned to read, write, and cypher—and in every other way to endeavor to promote the happiness of the people of color, by encouraging them to improve their minds and to abstain from every vicious and demoralizing practice.

SLAVERY.

'A day an hour, of virtuous liberty,
Is worth a whole eternity of bondage.'—Addison.

As this subject is attracting such universal attention throughout the world, we have this week occupied a portion of our columns with the opinions and writings of him whom the American people generally acknowledge to be a correct and able expounder of the laws of equal rights. To these opinions we call the attention of those who have been so actively engaged in this State for some time past, in proscribing a certain portion of their fellow-citizens. It is a fact, that those who are enjoying the greatest degree of civil liberty are the first to debar others of it? We acknowledge we have the power, but do we have a right to 'ride legitimately booted and spurred, by the grace of God, over the bodies and consciences of millions of our fellow beings? Forbid it, righteous God! That the mighty mind,—the never-dying soul, if encased in a form of darker hue, shall forfeit the right of a human being!

All agree, however, that slavery is a curse to the country; but say they, 'shall we let loose the Hyena and Jaguar, and then implore their mercy? We answer, that in no instance has it appeared that the blacks by nature, possess more cruel dispositions than the whites; but many instances of devoted affection which do honor to the human family, are recorded of them; while on the contrary, the blackest crimes of which man is capable (and among these is that of the traffic in human blood) has been committed by those of fairer skin. And often have we wondered at the forbearance of those who toil to support the men in luxury, who have robbed them of every thing but a miserable loathsome life!

But is it to improve their condition, and rid society of a pest, that the free (!) blacks are prohibited the privilege of education? We say, adhere to the 'unerring rule of right,' laid down in the Declaration of Independence, and leave the result with a God of Justice.—*Anti-Masonic Intelligencer.*

LONDON TRADERS.—There is no other place in the world where industry and talent for making money are more certainly rewarded than in London. No matter how obscure the business of the London trader, he has with the proviso aforesaid, chances without precedent, to become distinguished for opulence.

There are 40,000 trading firms in that city. Of these the haberdashers, though dealing in small wares, carry on an average one million and a half sterling a year, or about 4000 guineas a day. There are other houses receiving £1000 a day. There was a famous cutler, Mr. Clark, who retailed his small wares to such a purpose, on Exeter Change, as to amass a million of money, and while he paid £7000 a year to Government as income tax, he only spent a shilling a day for his own dinner!

Mr. Walker, the sugar baker, who died worth £200,000 a few years since, was originally porter to a wax chandler, with wages of £16 a year. Alderman Kennet, afterwards Lord Mayor, was in early life a waiter at the Hoop and Bunch of Grapes Tavern, Hatton Garden. Alderman Bates, and the amiable Alderman Smith, both kept public houses, and the latter had been a gentleman's waiter. Crosby, the spoonmaker, was originally a charcoal boy, and died a few years ago worth £60,000. There is a paver now or recently living in London, who is worth £250,000. The famous Rothschild, who has been called the 'King of Jews and the Jew of Kings,' was a dealer in Manchester cloths, originally, and now possesses millions, and is the prime mover of all the most important loans in Europe.

ANECDOTE OF GOV. BUTLER. In the early days of Vermont, Governor Butler settled in Waterbury, and he there met with the following adventure:—

He had been engaged one day in clearing a piece of land, and as he was returning to his home about twilight through the woods, he was startled by the growl of a bear. On looking round he saw on the opposite side of a little brook and about a rod from him, a bear seated on his haunches, his paws up, gnashing his teeth and growling—evidently desirous of a hug. The Governor had his gun by his side, which he usually carried with him in the woods,—he drew up and snapped; the flint struck fire, but as it was a moist day, the powder had become wet. His powder-horn was at home, and he had left his axe at the clearing; in this situation he was thrown upon his last resource—*Vermont cunning.* He had heard that if you look a bear steadily in the eye, he will run—he cannot bear the gaze of man. The Governor was a man of strong nerves, and in this perilous situation, he determined to try the experiment; so, dropping his gun by his side, he stared his bearship full in the eye. For a little while Bruin kept up a good front; but as the Governor continued his fixed and steady gaze, he began to falter, and cast furtive glances, first on one side and then on the other, till at last, suddenly wheeling round, he made off as if for his life. The Governor was not at all disposed to take after him.—*Franklin Journal.*

LORD CHIEF JUSTICE HOLT. The following anecdote, which we extract, is not without its practical application.

When Holt was Lord Chief Justice, he committed some enthusiasts to prison: the next day one Lacy, who was of the same persuasion, went to his house, and asked to speak with him. The porter answered that his lordship was not well, and could not be seen. Lacy insisted that he must speak with him, for he was sent to him by the Lord. When this message was delivered, he obtained admittance. 'I come,' said he, 'from the Lord, commanding thee to grant a *nolle prosequi* to his faithful servants, whom thou hast unjustly committed to prison.' 'Thou canst not certainly have come from the Lord,' replied Holt, 'for he would have sent thee to the Attorney General, knowing very well, that it is not in my power to grant thy demand: therefore thou art a false prophet, and shalt go and keep thy friends company in prison.'—*Journal of Law.*

Mr. Webster, on his late tour through N. York to the West, was called upon by a great number of citizens, wherever his arrival was known, although he avoided all ostentation, and declined all invitations of public hospitality. At Albany, Mr. Crutenden, the hotel keeper, on introducing Mr. Webster to Judge Buel, the celebrated agriculturist, said—'This is Judge Buel, who cultivates the finest flowers of the field; and this the Hon. Daniel Webster, who cultivates the choicest flowers of rhetoric.'

Mr. Webster, on taking the Judge's hand, observed—'Your flowers produce fruit; mine, I fear, may prove abortive.'

To this Judge Buel, with equal felicity, replied—'My flowers, sir, are annual and evanescent, while yours promise a perpetual bloom.'

EXPOSURE. Some dozen years since a good man in Essex county hearing a racket in his cellar, in the evening, went down, and detected a man in the act of searching his store of eatables, with the felonious intent of 'hooking' wherewithal to feed his family. As the offender was wretchedly poor, the good man hunted his pork tub intending to make him a present of a middling, and dismiss him. But the search was fruitless—there was not pork enough in the barrel to offend the sensibilities of a Hebrew. Disappointed in his first generous intentions he bethought him of giving the thief good advice, which having done, he wound up with 'and remember, John, if I catch you here again, I'll expose you?' 'If you do Parson M.' said the rogue, 'I will expose you!' 'Expose me?' 'Yes, for having no pork in your barrel!'—*Lowell Journal.*

EXAMPLE OF MODERATION. A Porter who was hauling a cargo to a vessel lying at a wharf in Philadelphia, in turning his dray in contact with some fifty boxes of sperm candles, which threw some of them into the dock, broke part of the boxes and scattered the candles in every direction. The captain, who saw what was done, instead of falling to cursing the unfortunate drayman, mildly addressed him—'James, there is careless—thee must get a cooper, and have them repaired.'

MORAL.

[From the Christian Advocate and Journal.]
PIOUS HARRY.

Some time in the year 1797, I was in company with the Rev. John Broadhead, who was then stationed on Kent circuit. We were at the house of Mrs. Wilson, near Georgetown cross-roads. He called on me to meet a colored class. In calling over the names I came to one, whose name was Harry. And asking the state of his mind, he humbly kneeled down in the midst of his brethren and gave in an experience so clear and strong in favor of the Christian religion, and the grace of God in support of its votaries, as to arrest my attention, and leave a lasting impression upon my mind. His manner of devotion was so artless, so unassuming; his words and actions so clothed with humility, as to engage the hearts of all.

In 1798 I entered the travelling connection of the Methodist Episcopal Church; and after the space of thirty-four years, Providence placed me for a few days near that same neighborhood, at the house of Mr. N. M.'s, in the snow storm of January, 1831. It was on a cold winter's evening in company with some of his neighbors, the conversation turned on a visit to Harry, and I was politely invited to make one of the company. I asked who Harry was? Brother M. informed me that he was an aged colored man, residing near that place, and lived on the charity of friends. I then remarked as it was to be a visit of charity I could not go, for I had no money. The brethren replied, that was not the object of their wishing me to go. They wanted me to pray with him, and comfort him in his affliction, and they would administer to his necessities. On these two points we soon agreed.

The next morning two sleighs were got up, and we set out through banks of snow and coats of ice; and after some difficulty we reached the habitation of Harry, situated in a lonely forest, and destitute of every comfort but God. When we got into his cottage open and well nigh fenceless, brother M. said, 'Well, Harry, how are you? We have brought one of our preachers to see you.' And when he had lifted up his heart to God in humble gratitude, I gave him my hand. He pressed it to his tear-wet cheek; and while the friends talked with him relative to his wants and sufferings, I listened and looked on an old saint of God, worn down under the weight and infirmity of more than threescore years, blind and afflicted, cast down, but not forsaken. I now began to converse with him on the great things of God; and though his outer man was fast declining, the pale horse and his rider at the door, yet his soul was alive to God. 'The world,' said he, 'has lost its charm, death his sting, the grave its victory, and I am waiting my appointed time to lay off my harness, and step out of my chains into the fulness of glory and of God!' At this moment my heart gave way, and all the finer feelings of my soul were filled with sympathy and love. I now began for the first time to recognize him, after the space of thirty-four years. I caught him in my arms and cried, 'Uncle Harry, is this you?' And when he could speak for joy, he said, 'I am yet at my post; and with my feet gathered up, ready to depart, and be with my God.'

We then went to pray, and I have only to say it was a time of prayer. Glory to God, for this visit to Harry. I gave him all I had, and if I had ten dollars it would have been none too much for uncle Harry. The last account I have had of this old saint of God was, that he had finished his course, and the best of all, he had kept the faith. Henceforth there was laid up for him a crown of righteousness. So may I live, humble, and like humble Harry die.

OLD TIMES.

SELFISHNESS. No man can do good in the estimation of certain individuals, unless he acts from sinister motives. Men who cannot even think, without pondering the question of 'what shall I get by it?' do not conceive of the existence of such a principle as *philanthropy*. Talk to them of that and you are a barbarian to them; they are no more able to comprehend its import, than the dialect of a Kickapoo. Mention that Mr. A. has made a donation to aid in any moral object; and you are answered, 'Oh yes! but he has some sinister design in it!' Meet the same person another day, and say, Mr. B. is dead, and in his will left a thousand dollars for some benevolent purpose—'I s'pose he did that to square with the world. As long as he was alive he took very good care to keep it to himself; and when he could keep it no longer, he might as well give it away.'

We pity the man whose moral sensibilities are so obtuse, or whose principles of action are so sordid, that he can neither impart his substance to those who need, from a sympathetic regard, nor consent that others should do so; one who knows nothing of the luxury of doing good—and whose soul is wrapt in supreme selfishness. We pity such a man, from the bottom of our heart! He is but an idolater—a heathen in a land of bibles—a worshipper of silver and gold, of stocks and stones—destitute of ears—blind, not seeing afar off; when he might be a true worshipper, dwelling in the sun-light of divine favor, and rejoicing in 'hope of the glory of God!'—*Gen. of Temp.*

HERMAN BOERHAAVE, M. D. It was the daily practice of this eminent person, as soon as he rose in the morning, which was generally very early to retire for an hour to private meditation. He often told his friends, when they asked him how it was possible for him to go through so much fatigue, that it was this which gave him spirit and vigor in the business of the day. This he therefore recommended as the best rule he could give; for nothing, he said, could tend more to the health of the body than the tranquillity of the mind; and that he knew nothing which could so well support the various distresses of life as a well grounded confidence in the Supreme Being.

BENEFITS OF ADVERSITY. A smooth sea never made a skillful mariner; neither do uninterrupted prosperity and success, qualify for usefulness and happiness. The storms of adversity like the storms of the ocean, arouse the faculties, excite the invention, prudence, skill and fortitude of the voyager.

SIROP LES HERBE.

THIS syrup is offered as a sovereign remedy for general debility, colds, coughs, asthma, spitting of blood, all diseases of the breast and lungs, and indeed every thing leading to consumption. To those who may be afflicted with any of these troublesome affections, a trial is only necessary to convince even the most incredulous of the highly valuable qualities of this powerful syrup; and it may be taken in the most delicate state of health, being purely a combination of herbs roots, plants, &c. &c.

The Proprietor of this Medicine does not recommend it in the general style, by saying it has made a thousand cures, or that she can produce hundreds of certificates; but she can say, from years of experience among her friends, and in her own family, that it will only relieve, but entirely remove those complaints she has named above. The Proprietor of the Sirop Les Herbe is also fully aware that there are many spurious remedies offered every day to the notice of the public, and that many in their anxiety to obtain relief, are misled from that circumstance might be inclined to treat this as an imposition. To such she will only say, try it—as she is fully satisfied that wherever it has the advantage of a trial, its virtues will be acknowledged and its credit established, which is all she asks.

The SIROP LES HERBE is put up in quart bottles, at \$1.50 each, and can be had by addressing a letter, post paid, either to LYDIA WHITE, at the FREE LARON STORE, No. 42, North Fourth street, four doors below Arch street, or to the Proprietor, at her residence, No. 15, Spruce street, two doors below Second street, north side.

E. MOORE, Philadelphia. Also, to be had as above, THE BALM OF LEBANON—a cure for Dysentery, summer complaints, and Cholera Morbus. The subscriber can confidently recommend this Balm to those who may be afflicted with Dysentery or Cholera Morbus, as it has met with the most decided success, in all cases where it has been administered, for either of the above complaints;—and during the prevalence of Epidemic Cholera in this city, it was given in many instances to persons who were attacked with the premonitory symptoms, and had the effect of checking it at once. It is also particularly recommended to heads of families, as a safe and certain remedy for those diseases of the bowels to which children are liable.

The Balm is neatly put up, and labeled with directions for use, at \$1 per bottle, or half bottle for 50 cents, and can be had by addressing a letter, post paid, directed as above.

E. MOORE, Philadelphia.
Dec. 1.

PRUDENCE CRANDALL.

Principal of the Canterbury, (Conn.) Female Boarding School.

RETURNS her most sincere thanks to those who have patronized her School, and would give information that on the first Monday of April next, her School will be opened for the reception of young Ladies and little Misses of color. The branches taught are as follows:—Reading, Writing, Arithmetic, English Grammar, Geography, History, Natural and Moral Philosophy, Chemistry, Astronomy, Drawing and Painting, Music on the Piano, together with the French language.

The terms, including board, washing, and tuition, are \$25 per quarter, one half paid in advance.

Books and Stationery will be furnished on the most reasonable terms.

For information respecting the School, reference may be made to the following gentlemen, viz:—Arthur Tappan, Esq., Rev. Mr. Williams, Rev. Theodore Raymond, Rev. Theodore Wright, Rev. Samuel C. Cook, Rev. George Bourne, Rev. Mr. Hyatt, New-York city;—Mr. James Forten, Mr. Joseph Cassey, Philadelphia, Pa.;—Rev. R. L. May, Brooklyn, Ct.;—Rev. Mr. Beman, Middletown, Ct.;—Rev. S. S. Jocelyn, New-Haven, Ct.;—Wm. Lloyd Garrison, Arnold Belfin, Boston, Mass.;—George Benson, Providence, R. I. Canterbury, (Ct.) Feb. 25, 1838.

JOHN B. PERO.

NOS. 2 & 3,
(Rear of Dock Square, near the City Tavern)

HAS on hand the following articles, which he offers to sell (wholesale or retail) as cheap as can be bought elsewhere, viz:—

Double distilled Lavender,	Elliot's Silver Steel Top,
do. Extra Cologne,	Scissors & Cutting Tools,
Florida Water,	English Dressing Combs,
Honey Water,	Pocket do.
Bear's Oil,	Fine Ivory do.
Antique do.	Emerson's Razor Strops,
Cocoa Nut do.	Pouroy's do. do.
Ward's Vegetable do.	Ritter's do. do.
Milk of Roses,	Call-skin Pocket Books,
Otto of Rose,	Wallets,
Powder Puffs,	Stocks, Cravats & S-
Superior French Hair	ners,
Powder,	Gloves and Supporters,
Pomatum,	Linens Collars & Bosoms,
Hair Brushes,	Superior Dutch Hoses,
Shaving do.	Warren's Blacking,
Clothes do.	Day and Martin's do.
Tooth do.	Bell's Paste do.
Shaving Boxes,	Silver Pencil Cases,
Shuff do.	Tooth Powder,
Wade and Butcher's Raz-	Magnifying Glasses,
ors,	Top Pieces & Cuts,
	Hair Pins, &c. &c.

Rodgers and Son do.,
April 27, 1838.

JAMES G. BARBADORE.

RESPECTFULLY informs his friends and

the public generally, that he has removed from No. 56 to

NO. 26, BRATTLE STREET,

where he still solicits their patronage, and is

grateful for past favors.

He has now on hand, for sale, a variety of NEW AND SECOND-HAND CLOTHING

AND FANCY GOODS,

viz:—Velvet and Bombazine Stocks, Linen Dickey's, Suspenders, &c. Also, a few dozen of Emerson's Razor Strops—&c. &c.

Clothing cleansed and repaired in the most

est manner, cheap for cash or barter.

All kinds of clothing bought and sold
March 16.